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IN HISTORY NO. 3.

WE closed our June number, with the report of the labors of Saul and Barnabas, first missionaries in Asia Minor, to the church at Antioch, from which they had been given to the work. As faithful Evangelists, when they returned, and "gathered the whole church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles. And then, they abode a long time with the disciples." Ac. 14, 27, 28. In this simple statement, there is manifest a striking difference from many religious reports of our age. The missionaries boasted not of the number of sermons they had delivered,—their moving exhortations, or the number of churches they had "organized;" but to God, they gave all the honor. They were but his humble servants,—instruments for good. During their sojourn at Antioch, there occurred, at least two noted events; in which christians of all ages, are deeply interested.

The question of circumcision, among the Gentiles, was satisfactorily adjusted. The manner, in which it was settled, furnishes a rule of action, for all time. It is a most difficult point to satisfy our religious contemporaries that they possess neither the abili-

ty to construct rules of action, or adopt ruling opinions for the government of the church. We once asked a learned Romish Priest, "If he had no misgivings, as to the truth of the opinion that, Peter was the rock, upon which the church was built"? His reply was that, "what the fathers had settled he permitted not himself to question," or even think upon the subject. The notion that, men have the right to draw out systems of life from the Scriptures, prevails almost universally in the Greek, Romish and Protestant churches, and to a very great extent, even amongst the people who profess to take the Bible as their only rule of action. The Apostles and early christians, entertained no such views. In the few religious conventions, we have attended, the controlling idea was the assumed right of each, to give his opinions freely, and when ever certain opinions could be voted into a law, all strife ceased. "When the Apostles, and Elders with the whole church assembled, at Jerusalem to look into the conduct of certain men, who came down to Antioch, and taught the brethren that, "except they be circumcised after the manner of Moses, they cannot be saved," the manner of proceeding, was quite different. No one had a plan to submit, or an opinion to offer, as to the best manner of getting rid of the evil. The makers of our version, it is to be regretted, were so slightly acquainted with the spirit of the religion of Christ, that it was difficult for them to place any qestion in its true light. They made the Spirit say, "When there had been much disputing, Peter rose up." Ac. 15, 7. Paul exhorted the brethren, "To do all things without disputings." Phil. 2, 24, and that they, "should stand fast, in one Spirit, in one mind, co-operating, (not disputing) for the faith of the Gospel." Phil. 1, 27. The idea of disputing, amongst Christians, had not the least countenance amongst the saints.

A question was to be settled of grave practical importance, Teachers from the mother church, had gone abroad, declaring that, the old custom amongst the Jews of circumcising, was under the new order, made obligatory upon the Gentiles. Where the translators made the Greek say, "There had been much disputing," they should have rendered the passage, "When there had been much (*Zeeteesis*) inquiring, seeking, searching, or examination, Peter rose up." (Ac. 15, 7.) not to a question of order, or to give his views as to the merits of the question. He entertained no opinions on the matter. He rose, to submit the law—the

sole authority from which they were to act. He said, therefore, "Men and brethren, ye know that, a good while ago, (12 years) God made choice among us, that the Gentiles, by my mouth should hear the word of the Gospel and believe. And God who knoweth the hearts, bear them witness, giving them the Holy Spirit, even as unto us, and put no difference between us (Jews) and them (Gentiles) purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we, were able to bear. But we believe, through the grace of our Lord Jesus Christ we shall be saved, even as they." No particular view, creed or opinion, official, or otherwise did, the man with the keys submit. He gave an unvarnished statement of the divine authority, which was the end of all controversy. He covered the whole ground. "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles God had wrought among the Gentiles by them." There can be no question that the missionaries, likewise examined the question before the assembly. This passage indicates, intense excitement, in the church, and at least much anxious inquiry, but all were disposed to hear, and it was fortunate that Barnabas and Paul, were present to relate the dealings of God through them, in the salvation of the Gentiles. Both the addresses were to the hearts of the people—as the voice of God. The speakers saw eye to eye, and spake the same language. Last of all, "James spake saying, Men, brethren, hearken unto me." Though he was the Lord's brother, and as tradition says, from his austere sanctity and dignity of manner, was called, "James, the Just." No other living witness could bring so great personal influence to bear upon the investigation. Yet, he employed it not. Most deferentially he first referred to the address and conclusion of Simon—(Jewish style for Simon Peter) in announcing that, "God chose him to call the Gentiles to the light of the Gospel, which labor he performed at the house of Cornelius. Next, he appealed to the Prophet Amos 9, 11. "I will return and build again the tabernacle of David, which is fallen down; and I will build up the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God, are all his works from the beginning of the world." It was quite sufficient even for the

most zealous Pharisees to hear that God had foretold all, and that Christianity is, in fact, but the fulfilment of Judaism.

This closed the authority upon the subject before them. No theory had been offered—no wise opinion had been heard, and no one had dared to utter the words,—"I think so, or so." "I am of the judgment this, or the other system will answer." The law had been exhausted upon the single question of Gentile rights in the church, without a Jewish yoke. All understood and all were satisfied with the authority; but a difficult, practical question remained to be determined. After a people are satisfied, as to their divine right to act in any direction, is there no difficulty as to the manner of proceeding? Here, possibly, we find space for the introduction of a little human wisdom.

In popular assemblies, we frequently hear "Resolves" offered as to how the persons interested, should do this or that act. Have we not examples in the Bible which throw light upon the performance of a revealed duty?

When King Josiah, "Stood by a pillar, in the assembly of his people, to read the words of the covenant contained in the book of the law, found in the temple by Hilkiah, the Priest, he made a covenant before the Lord, to perform the words and statutes with all his heart and soul; and all the people stood to the covenant." 2 Ki. 23, 3. When the servant of God read the law in the hearing of the people, he covenanted to walk by the precepts, and all joined in the covenant.

When the children of Israel returned from their seventy-years' captivity at Babylon, "Ezra, the Priest brought the book of the law before the congregation, and all that could hear with understanding, and he read therein, from the morning until mid-day, and all the people stood up and answered, Amen, Amen, with lifting up their hands; and he read in the book of God distinctly and gave the sense, (translated the words they did not understand,) and caused them to understand the reading." Ezra said to the people, "This day is holy unto the Lord your God, mourn not, nor weep, for all the people wept, when they heard the words of the law. And the people went their way to eat, and to drink, and to send portions and make mirth, because they understood the words of the law. When they found written in the law that, they should dwell in booths, in the feast of the seventh month, they went forth to the mountains, and brought, Olive branches,

and pine branches and myrtle branches and palm branches, to make booths and sat under them." Neh. 8, 1-18. When the law was understood, the people obeyed promptly, and God was well pleased.

When Peter, Paul aud Barnabas, with James, concurred in setting forth the law of the Spirit, from three different stand points, the controversy was settled in every mind. There were no motions passed to this effect, but in order that the people, in the countries through which their misguided teachers had traveled, might have the means of correction, James said, "I understand that we should not trouble them who from among the Gentiles have turned to God. But that, we write to them, that they abstain from pollutions of idols and fornication and things strangled and blood. For Moses of old, time hath in every city them that preach him, being read in the synagogues every sabbath day.

Then pleased it the Apostles and Elders and the whole church, to send chosen men of their own company to Antioch with Barnabas and Paul—Judas, surnamed Barsabas and Silas, chief men among the brethren." They gave a commendatory letter of this sort. "The Apostles and Elders and brethren, send greeting unto the brethren who are of the Gentiles in Antioch, and Syria and Cilicia. Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment. It seemed good unto us, being assembled with one accord, to send chosen men to you, with our beloved Barnabas and Paul, who shall tell you the same things by mouth. For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these neeessary things; that ye abstain from meats offered to idols, from blood, from things strangled and from fornication; from which, if ye keep yourselves ye shall do well. Fare ye well.

When they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the Epistle, which, when they read, they rejoiced for the consolation. Judas and Silas, being prophets themselves, through much exhortation confirmed the brethren. Paul also, and Barnabas, continued in Antioch, teaching and preaching the word of the Lord, with many others also." Ac, 15, 1-33. The narrative needs no explanation.

SECOND MISSION INTO ASIA MINOR.

How long, Paul and Barnabas remained in Antioch, it is impossible to determine; but it was at least one year. In 53, Paul said to Barnabas, "Let us go and visit our brethren, in every city where we have preached the word of the Lord, and see how they do." Barnabas, desired to take John Mark with them, but because John failed to go beyond Pamphylia with them, the first trip, Paul lacked confidence he would prove efficient. The contention was so sharp between them that they departed asunder. Barnabas took Mark, and sailed, to Cyprus; and Paul chose Silas, and departed, "being recommended by the Grace of God," or as Tischendorf in his Greek Testament authorizes, "Being given to the favor of the Lord, by the brethren." In this we have a clear example of the brethren of the church, at Antioch, having given Paul at least, twice to the mission of labor among the Gentiles. Hence, we see that this church action, in no sense, constituted any one, a preacher.

In the controversy between Paul and Silas, there was no law involved; and really no religious element. The difference was a matter of opinion. as to the competency of John Mark, as a reliable teacher among the Gentiles. Paul was not willing to trust him, while Barnabas was. This was a mere point of expediency, which no one could determine with positive certainty. Touching such questions, it is not expected that, people should all agree. In faith, the obligation to agree, is positive. Before leaving Antioch, it should be mentioned that, it was during the sojourn of Paul and Barnabas, that Peter paid the city a visit, and Paul, "Withstood him to his face, because, (as Paul said) he was to blame. The connection shows that, the matter was brought before the full assembly of the brethren. The charge of Paul against Peter was, "That before certain came from James, he did eat with the Gentiles." It will be remembered that, God selected Peter to make known the Gospel to the Gentiles, and there is every evidence to satisfy us, Peter very cordially fellowshipped the Gentile converts in Antioch, but when certain prominent Jewish brethren came from Jerusalem to Antioch, Peter fearing their rebuke, withdrew from the presence of his brethren, and Paul said to him, "before them all," "If thou being a Jew livest,

after the manner of the Gentiles, and not as the Jews, why compellest thou the Gentiles, to live as do the Jews," The facts stated, already show that Peter could not withstand the withering rebuke of Paul, but cheerfully admitted his mistake, and as cheerfully submitted to correction.

It was in this year, that Paul and Barnabas spent the whole time, in preaching in Antioch, that James, Peter and John, had an interview with Paul and Barnabas, and gave each other the right hands of fellowship that, the three Jerusalem preachers, should labor, still among the Jews, but Paul and Barnabas should go unto the Heathen." Gal. 2, 9.

To complete the history of Barnabas, so far as it will be practical, it is proper to state, that his anxiety to take John Mark with him, possibly originated in the fact, that he was his sisters son, Ac. 12, 12, and his preference for visiting Cyprus was, likely because, it was his native place. This closes all reliable history, regarding Barnabas. Tradition reports him bishop in Milan. There is also an Epistle of twenty-one chapters extant, attributed to him, but the authenticity of the composition, is a matter of extreme doubt. He was a good and faithful teacher, although, "he was carried away by the dissimulation," of certain Jews at Antioch, and we have no reliable account of his death.

LABOR OF PAUL AND SILAS.

"They traveled by land through Syria and Cilicia, confirming the churches." Ac. 15, 41. No one can fail to understand this character of confirmation. In the English Episcopal and Romish churches, confirmation, is in order to place and settle the subjects as members of the respective churches. With Paul and Silas' confirmation was with reference to the whole bodies. They confirmed the churches, which already existed, and not individuals by bringing them into the church.

In the previous visit of Paul, to the country north of the Mediterranean, in passing eastward, the most distant point reached was

DERBE.

When Paul, with Silas, traveled through Syria by land, to reach

that country the second trip, he approached it from the east, and possibiy, there were many endearing associations, which operated to lead the Apostle to see Derbe first. In that city, Paul and Barnabas, "Taught many," whom Paul desired to meet. In close proximity was the city of

LYSTRA.

In which the people attempted to offer homage to the Apostles as gods. Barnabas, they called Jupiter, and Paul, because he was the chief speaker, they called Mercurius. It was in this city, they "stoned Paul and drew him out as dead, and in it, they found the faithful Lois, and Eunice, the grand mother and mother of Timothy, who taught to their son,from his earliest childhood,the word of God. Being thoroughly instructed in the Holy Scriptures, the young man was ready to submit to the Gospel of Christ. "The unfeigned faith which first dwelt in his grand mother Lois, and his mother Eunice, had taken charge of the heart of Timothy, and hence he was upon the first hearing ready to yield all his powers to the Son of God, and having once entered the fold of Christ, he was ready for engaging in any good work, which might present itself.

It will be noted that, Timothy though taught by a Jewish mother, his father was a Greek, and therefore, the son was precluded from the family of Abraham. He "Was well reported of, by the brethren who were at Lystra and Iconium, and because of certain Jews who were in these quarters, Paul circumcised him, and would have him go forth with him," Ac. 16, 1-3. While Paul had justly accused Peter of dissimulation, the latter had just ground to retaliate upon the former, for the singular and doubtful proceeding. This was an instance, in reference to which the "Apostle to the Gentiles" permitted human philosophy to interfere with a straight forward and independent course. Paul hoped, by the circumcision of Timothy, to allay in the minds of certain Jews, groundless prejudices against Christians. We, however, at this distance, can only attribute, the policy, to the weakness of human nature. This infirmity, is incurable, while in the body, and hence, the necessity of constant watchfulness.

WORK OF PAUL AND SILAS IN THE CHURCHES.

As they went through the cities, the first labor of the servants of the Lord, was to deliver the decrees ordained of the Apostles and Seniors at Jerusalem," and offer the fullest information to Jewish and Gentile christians, regarding the equality of the saints. There was no longer Jew nor Gentile, Roman or Greek, but all were one in Christ Jesus. Thus, "were the churches established in the faith and increased in number daily." From some cause, the missionaries seemed to hurry to the north and the next we hear of them, they were in Mysea, and desiring to get further north into Bythinia; but being forbidden by the Holy Spirit to preach in Asia, they went down to Troas, and were called to go into Macedonia. They embarked for Samothracia, and were in a short time at Neapolis, in Greece, and preached first at

PHILIPPI.

"They remained in the city several days, and on the Sabbath, they went out by the river-side, where prayer was wont to be made, and sat down, and spoke to the women collected. And a certain woman a seller of purple, of Thyatira, "who worshipped God, heard us; whose heart the Lord opened, that she attended unto the things spoken by Paul. And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide, and she constrained us."

This conversion is so striking that, we consider it important to call attention to the consecutive steps.

1. She was a worshipper, attending to the Jewish law, on a peddling expedition two hundred miles from home.

2. The instruction of Paul, at the first sitting, was quite sufficient to open her eyes and heart, to the full sense of submission to Christ.

3. As the result of enlightened and honest conviction, Lydia, and her family, yielded obedience without hesitation.

4. The Christian graces were readily manifested by the entertainment of Paul, and Silas. Thus was the first church planted in Greece.

THE FORTUNE TELLING GIRL.

"There was a damsel (in Philippi) possessed with a spirit of divinition, who brought her masters much gain by soothsaying." She followed Paul and Silas, and cried, "These men are the servants of the Most High God, who show unto us the way of salvation." Paul said to the Spirit, "I command thee in the name of Jesus Christ, to come out of her." "He came out in the same hour." This conversion of a very low fortune teller brought upon the Apostles, "Many stripes," and for their interference with the means of gain, of the masters of the depraved girl, they were cast into prison—"and thrust into the inner prison and their feet were made fast in the stocks." At midnight, they prayed and sang praises to "God, and the prisoners heard them."

THE JAILOR'S CONVERSION.

'And, suddenly, there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every ones bands were loosed." When the keeper saw the condition of affairs, with the conviction the prisoners would escape, and he would loose his life, he drew out his sword to kill himself;" but, "Paul cried with a loud voice, do thyself no harm; for we are all here." "He called for a light and sprang in, and came trembling and fell down before Paul and Silas; And brought them out, and said, (*kurioi*) Sirs, Lords, teachers, or, as we would say, Gentlemen,) what must I do to be saved"? Ac. 16, 50.

The preservation of his life, was the only thought of his heart. He had not likely heard of the Savior, or the character of the mission of the Apostles. There is no evidence, he had heard the charge against these men. The only idea of his mind, when he received the prisoners was that, they were very bad men, and his business was to keep them safely. But he had no idea of salvation in the future, or through the name of Christ. Paul answered him, not according to the import of the inquiry, but with the confidence he was in condition to be taught, the salvation of

the soul, of which, he had never so much as heard. "They said, trust upon (*epi*) the Lord Jesus, and thou shalt be saved, and thy house. And they spoke unto him the word of the Lord, and to all that were in his house. And he took them, (or taking them the) same hour of the night, washed their wounds, and was baptized, himself, and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Perhaps, there is not a more interesting conversion in the New Testament than that of the Philippian Jailor. It frees us from Jewish influence and from such as had known part of the law as Cornelius, and conducts us to a house in which the inmates knew neither the Father nor the law. Here, we find a man, who knew nothing of our holy religion, and we hear an inspired teacher direct the very first step in order to spiritual life. It was not to pray for pardon, or to get religion, or to mourn, or to seek, to struggle, to weep, as the thousands of ignorant preachers now maintain. It was not to be baptized for salvation, and still more strange, he was not told to repent. Why so? It would have been wrong, grossly ignorant, and criminal to tell the Jailor, to do any thing we have mentioned. The reason is obvious. "Without faith, it is impossible to please God, whatsoever is not of faith is sin." "He that comes to God, must believe he is, and that he is a rewarder of them that diligently seek him." Therefore, Paul and Silas, as divinely authorized teachers, said to this honest inquirer, "Believe upon the Lord Jesus," or "trust upon the Lord Jesus, and thou shall be saved, and all of thine." Such a course would have been inappropriate to the inquirers on Pentecost. They had been taught, and their belief through what Peter said, had filled their hearts with the deepest emotion, and therefore, it would have evinced extreme ignorance, to tell them to believe, or to do that, which led them to ask, "What must we do"? The only correct response was, "Repent." "You believe what I have said." "Amend your lives," or "Renounce your wicked ways," and "Each one of you be baptized upon the name of the Lord Jesus, in order to remission of sins."

From the moment Saul, heard the words, "I am Jesus, whom thou persecutest," his faith was complete in Christ; and therefore, it would have destroyed the whole order of the New Testament, to tell him to believe on the Lord; or to repent, for he

had done both. Ananias, knowing that, he had believed, and repented of his sins, could tell him to do neither, but simply to be "baptized and wash away his sins." We could not say less, in justice to the divine order in conversion. The people of the age cannot be saved by the Gospel as preached by the leaders of denominational religions. The only hope is to direct attention to the order of the Spirit as taught in the book of the Apostles. There, we find all the Light, God has seen proper to give a lost world, in order to remission of sins, or the salvation of the soul.

DEPARTURE FROM PHILIPPI.

The magistrates, who had thrust the servants of the Lord into prison, came and besought them to leave. Having established the cause in Philippi, "They went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them and departed." It will be remembered that, the members of Lydia's household, were susceptible of comfort.

From Philippi, in northern Greece, the missionaries directed their steps southward. They passed Amphiplois, and Apollonia, and made their next attack on the

CITY OF THESSALONICA, ON THE MOST NORTHWESTERN ARM OF THE ARCHIPELAGO IN LATITUDE ABOUT 41° NORTH.

"As Paul's manner was, he went into the synagogues and three sabbath days reasoned with them out of the Scriptures. Opening and alleging, that Christ must needs have suffered and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ." "Some of them believed; and consorted, or associated with Paul and Silas, and of the devout Greeks, a great multitude, and of the chief women, not a few." Ac. 17, 4. Thus, we have seen the cause permanently established at the second city in Greece. The conversion of this vast assembly, was so complete that, we can but repeat it. Paul as was his manner three sabbath days, reasoned with them out of the Scriptures; and so soon

as the people believed the word of God, they identified themselves with the Apostles. There seems to have been the one great essential in each conversion, viz; belief. So soon as the people believed, they confessed, and submitted to Christ in baptism. But it seemed not necessary to record the several acts. It was sufficient to say, "They believed," and every thing else, was embraced in the expression, "They consorted with Paul and Silas." It was equivalent to saying, they obeyed the Gospel and fraternized with the saints. The opposition, soon raised an uproar in the city, and the enemies ran through the city, saying, "These that have turned the world upside down, are come hither also." The brethren immediately sent away Paul and Silas, by night unto

BEREA.

"These" said Luke,"were more noble than those of Thessalonica, in that, they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. Therefore, many of them believed, and of honorable women who were Greeks, and of men, not a few." Wonderful were the effects of the simple Gospel of Christ, when preached in the love of the truth. Surely, we must be preaching another Gospel. If we preached as did the ancient servants, we see no sufficient reason for concluding the effects would not be identical.

Persecutions, however, followed, particularly Paul when the brethren sent him on his journey to

ATHENS, *in Southern Greece.*

Before beginning his active labors, from his observations in walking the streets of the city, "His Spirit was stirred in him, when he saw the city wholly given to idolatry." "Therefore, discoursed, (not disputed) he in the synagogue with the Jews, and with the devout persons, and in the market daily, with them that met with him." "Then certain philosophers of the Epicureans, and of the Stoics, encountered him. Some said, what will this babbler say? Other, some, He seemeth to be a setterforth of strange gods, Because he preached Jesus and the resurrection."

This was the wise city of the world, and they understood the Apostles to say that, Jesus was one god, and the Resurrection was another. Perhaps, we should not be surprised that, many of our contemporaries, do not understand our pleadings. They actually took the fuithful Apostle, brought him unto Areopa gus, or the hill of Mars, before the most learned Assembly in the world, and said, "May we know what this new doctrine, whereof thou speakest is? For thou bringest certain strange things to our ears; we would know, therefore, what these things mean." "Then Paul stood in the midst of Mars Hill, and said, "Ye men of Athens, I see that you are altogether devoted to the worship of demons, (*deisidaimonesterous*,) As I looked on your devotions, I saw an altar, with this inscription, "TO THE UNKNOWN GOD," "Whom therefore, you ignorantly worship, I declare unto you."

Then Paul made known to them the God in whom we all live, and move and have our being, and concluded by stating, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent: Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained; whereof, he hath given assurance unto all men, in that, he hath raised him from the dead. When they heard of the resurrection of the dead, some mocked; and others said, we will hear thee again of this matter." So Paul departed, but certain men clave unto him, and believed; among whom was Dionysius, the Areopagite, and a woman named Damaris and others with them." Thus, we have traced the planting of the church at Athens, "The eye of Greece, and of the world." Silas and Timotheus, who were left in Macedonia, reached Athens just as Paul was ready to depart to

CORINTH.

In this city, the Apostle worked most earnestly, before success attended his labors. He shook his raiment against the synagogue worshippers and said, "Your blood be upon your own heads; I am clean, I will go unto the Gentiles." He preached next in the house of Justus, whose house joined the synagogue, and Crispus, the chief of the synagogue, believed on the Lord with all his house, and many of the Corinthians, having believed and were baptized." Paul continued in Corinth a year and six

months, teaching the word of God. After an absence of more than two years—he left Corinth, and Grecian soil, and sailed into Syria, and with him Priscilla and Aquila. He next visited

EPHESUS, *on the Peninsula.*

On this visit he preached at Ephesus but little, promising that he would soon return, and desiring to attend the feast at Jerusalem, he sailed from Ephesus, and landed at Cesarea, and after a short sojourn with the church, he hasted to Antioch, in the year fifty-five, to report his labors for the years of his absence. After spending some time there, he traveled over the country of Galatia and Phyrgia, strengthening the disciples. We find no systematic details regarding the preaching of the Gospel first in these sections. It may have been carried, when the disciples; were first dispersed from Jerusalem. But well assured, we are, from all we have found that the early christians, were a working people. They waited not for silver calls to reach their ears; in order to move their hearts. Men were not then seeking professional pastorates and rich livings, but the ambition of each faithful follower of the Lord Jesus Christ was, to sound out the truth through all lands, and plant the Gospel standard throughout the earth. We have seen the results of both ancient and modern preaching.

It will be proper, to give a more definite statement in regard to

THE PLANTING OF THE CAUSE IN EPHESUS.

After Paul and companions passed the city, with the promise to return soon, "A certain Jew, named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. He began to speak boldly in the synagogue, whom when Aquila and Priscilla heard, they took him unto them, and explained unto him the way of the Lord more perfectly." Ac. 18, 24-26.

There are several important facts connected with this sketch, which should be carefully noted, in order to prevent contradictions. In the first place, Apollos did this preaching in the year 56, at least 24 years after the Baptists death. Secondly, there is no evidence John was ever in Alexandria in Africa, or in Ephesus in Asia Minor, and the information in regard to John's preaching must have been traditional, fragmentary and very imperfect. It is also clear, in the third place, he had not heard, or known the Gospel. His information from his Prophetical reading was sound but limited; and while he was utterly unprepared to even offer preparatory lessons, in regard to the mission of John, or Jesus, he had through the power of his eloquence, the influence to make certain blind converts in the city. While, however, Apollos was at Corinth, "Paul came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Spirit, since ye believed? They said, we have not so much as heard whether there be any Holy Spirit. He said unto them, unto what were ye baptized? They said unto John's baptism. But Paul said, John, truly baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul, laid his hands on them, the Holy Spirit came on them, and they spake with tongues and prophesied. And all the men, were about twelve." Ac. 19, 1-7. In reference to these twelve converts, the facts recited, we think fully authorize the conclusions:

1. When it is said Paul found "certain disciples," they were such as were made by Apollos, when in great ignorance of the Gospel.

2. They were baptized in ignorance of the truth, and however, sincere they were, what is done in ignorance of its meaning, is not the obedience required by our Heavenly Father.

3. So soon as these men saw their true condition, they obeyed with honest and understanding hearts, the will of the Lord.

In this example, we find a rule for all others similarly circumstanced. He that is baptized, because, he imagines himself pardoned, regenerated and saved, or because, he supposes, he has the witness of the Spirit, merely as a duty, or condition to become a member of the Baptist, or any other denomination, obeys not Christ, and in such obedience, the convert, having no proper con-

ception of the meaning of the ordinance, when his heart is opened by the truth, should put on Jesus Christ, by being baptized into him. Ignorance and heart work, co-operate not together in the salvation of lost sinners. After disposing of the difficulty, attending the twelve, "Paul went into the synagogue, and spake boldly for three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, discoursing daily in the School of Tyrannus. And this he continued by the space of two years; so that, all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks. God wrought special miracles also, by the hands of Paul; and the name of the Lord Jesus, was magnified. And many that believed came and confessed and showed their deeds. Many also who used curious arts, brought their books together and burned them before all men, and found the price, fifty thousand pieces of silver." So mightily grew the word of God and prevailed.

In these brief quotations, we have all the facts touching the planting of the church at Ephesus, but from other parts of the Scriptures, we find a vast fund of practical information, regarding the subsequent history of the church. We call attention to a point in these quotations, which seems to us to throw light upon a question, that has not been examined by the brethren generally.

During the first three months, Paul with his converts had the use of the synagogue, but when, "Some were hardened, believed not, and spake evil of that way, he departed from them." From whom? From the hearers in the synagogue, who were hardened by the truth. But it is said, in the following words, he "Separated the disciples." Did Luke intend to say that, he left the people who attended in the synagogue, and separated his disciples from them also? We doubt. Is it not possible there was some kind af a divine formula, through which, a worshipping assembly, was recognized as a church of Christ? It is said by very learned men that, there is no word in the Greek Testament which signifies, to "ordain," or "consecrate to office." In this passage we are not sure but there is an intimation of a practical rule for placing the disciples in their appropriate work. It is said, "He departed from some who opposed," and "Separated the disciples." Does it mean that, he separated the disciples from the opposers in

the synagogue? From the world without? Or from each other? Does the word *Aphorizoo*, mean to separate from each other? If there is a word in the Greek, which means to *place in position for any special work, separate, ordain* or *consecrate*, it is this. When the Holy Spirit called Paul and Barnabas in Antioch, to labor amongst the Gentiles, he said, "*Aphorisate*, separate me Barnabas and Paul for the work, whereunto I have called them." The word is used,—"Paul a servant of Jesus Christ, separated unto the Gospel of God." Ro. 11. A hint to the wise, should have influence. There is, perhaps, no more important, or difficult department of Evangelical Labor, than that of placing, or separating the saints into their appropriate spheres of action. The Apostle spent two years in the Schoolhouse of Tyrannus; "So that all they who dwelt in Asia, heard the word of the Lord, both Jews and Greeks."

After these things, Paul purposed a trip into Macedonia and Achaia, to Jerusalem, and finally he hoped to see Rome. Ac. 19, 21. He, however, sent into Macedonia, Timothy and Erastus, but he remained in Asia. After severe trials and narrow escapes, at Ephesus, he crossed the Egean Sea, into Macedonia, and Achaia, and spent three months. He crossed the Archipellago again, to Troas, in Western Asia, and remained seven days to see the brethren on the first day of the week. It was on this occasion, he restored the young man to life who had fallen from an upper window. He passed next through Assos, Mitylene, Samas, Trogyllium, and landed at Miletus. From this city, he sent to Ephesus for the Seniors of the church, and upon their arrival, he gave first, a succinct history of his labors; Secondly, he deeply impressed them with obligations God had placed upon them, and finally, he pointed them to the glorious future. A single passage in the exhortations, may serve a valuable purpose. "Take heed" said he to the Elders, "Unto yourselves, and to all the flock, over which the Holy Spirit, hath made you overseers, (*episkopous*—bishops) to feed the church of God which he hath purchased with his own blood." It will be noted that the Holy Spirit placed (*etheto*) the Elders, as the shepherds, overseers, or bishops of the flock." If God, in one congregation, set forth the Elders as his chosen bishops of the flock, we presume he did so in every church. This passage forever settles the following points with all who respect the word of God.

1. In every flock or church, overseers, shepherds or bishops are found in the plural number.

2. The Holy Spirit declares the Elders, to be the divinely constituted bishops.

3. Hence, any system which intimates that, the people, or the preachers have the authority, to select, or make elders or bishops, is unscriptural. At Miletus, he bade the saints of Asia Minor, a final farewell, and sailed to Tyre, in Assyria. After spending a short time, he descended to Cesarea, some 70 miles from Jerusalem, where he tarried "Many days," in the family of Philip, the Evangelist, who had "four daughters who did prophecy." Ac. 21 8-10. From Cesarea, the servants of the Lord, "Took up their carriages, and went up to Jerusalem." Ac. 21, 15. "The brethren (in Jerusalem) received them gladly." The next day they visited James and all the Elders were present, to whom they gave full accounts of their labors in Lesser Asia and in Greece. In a few days, the city was much excited against Paul and he was put in chains. Ac. 21, 33. As he was conveyed to the castle, he said, courteously to the chief captain, "May I speak unto thee? Who said, canst thou speak Greek"? Paul assured him that he was a gentleman and scholar of Tarsus in Cilicia, and the captain gave him permission to address the audience.

Although Paul was permitted to deliver two powerful addresses in defence of the Christian Institution at Jerusalem, the opposition was so intense that, the friends had to send him back to Cesarea. Paul was kept in Herod's judgment Hall, and after five days he was put upon his trial in Cesarea, before Felix the Governor, with Ananias of Jerusalem as prosecuting High Priest, and Tertullus, as orator. Paul, however, convinced the court that, there was no proper foundation for serious charges against him, but to extract a bribe from Paul, Felix had him retained in prison for two years in Cesarea. Festus, who succeeded Felix, gave Paul a hearing and made it convenient also, to have the Apostle to give a report to King Agrippa. The king was almost persuaded to be a Christian, and said to Felix, "If Paul had not appealed to Cæsar, he might have been set at liberty." Paul, however, had ardently desired to see Rome, and his plan was to be taken into the presence of the Emperor as a prisoner.

In the year 62, Paul and other persons were delivered to an officer named, Julius of Augustus band. They launched from Cesarea, and touched at "Lidda, where Julius courteously entreat-

ed Paul and gave him liberty to go unto his friends to refresh himself." They then touched at Cyprus, and after many adventures, and escapes, the ship was wrecked upon the coast of Melita—or Malta, but all the 276 souls reached land in security. In this place, various wonders were performed by Paul, in confirmation of his mission.

Paul, however, reached Rome in the year 63, and was permitted to walk the streets and visit his friends, in the presence of a single soldier to guard him. After three days, "He called the chief of the Jews together, and reported himself a prisoner, on an appeal from Jerusalem, to Cæsar, and assured them, "That for the hope of Israel, he was bound with a chain." Ac. 28, 28. The Jews had not previously heard of Paul's case; but they assured him that, "Concerning this sect, we know that it is everywhere spoken against." They appointed a day, however, in which to give him a hearing in his lodgings. "To whom he expounded the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets from morning till evening. And some believed the things, which were spoken and some believed not."

"And Paul dwelt two whole years in his own hired house, and received all that came unto him; Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Ac. 28, 28-31. It is not presumed, the Apostle Paul planted the church at Rome. In the year 60, Paul wrote the letter to the Romans, from Corinth, and sent it by the hands of Phebe, deaconess of the church in Cencrea, in which, he assured the brethren that, he had longed to see them, that he might impart unto them some spiritual gift; and he prayed for a prosperous journey to them. Ro. 1, 10-12. Neither is there the slightest evidence, Peter planted the church at Rome, or that he ever was in the city. The more probable conclusion is that, the first converts at Jerusalem on Pentecost, bore the glad tidings, to the proud mistress of the world. It is, indeed, said by Luke, "There were strangers of Rome, Jews and Proselytes, present to hear Peter, preach with the Holy Spirit sent down from Heaven." Ac. 2, 10. The thousands then assembled from the nations, Ac, 2, 5, carried the Gospel into the uttermost parts of the earth; and as Paul says, "It was preached to every creature which is under heaven." Gal. 1, 23. Hence, we have

good ground to question the truth of the statements in regard to the twelve Apostles, carrying the Gospel into all the nations. We have no right to doubt the activity of the twelve, but from the moment of conversion, thousands of able and faithful men and women gave themselves to the ministry of the word. Hence, we can very easily see how, The strangers of Rome, Jews and Proselytes, could bear the good news back with them to their beloved city, and build up the cause among their people.

We have seen that the Savior made it the duty of Peter to open the door of faith at Jerusalem, on Pentecost. We have seen also, the success of the Gospel, from the preaching of Peter, from Solomon's porch, and on various other occasions, till the number of disciples, amounted possibly, to not less than 20,000 in Jerusalem. We have seen the rise of the persecution in the death of Stephen, the first martyr, and the disperson of the saints from Jerusalem.

We saw that, "They went every where preaching the word." Through them the Gospel was successful in all the land of the Jews.

After the conversion of Saul of Tarsus, however, the history of the church, till his death, is very closely connected with his labors. He was made Apostle to the Gentiles, and as we have seen, after preaching some ten years in Palestine, was sent by the Holy Spirit from Antioch, across the sea to Asia Minor. He and his associates planted many churches, in visits to different parts of the country. We traced their labors of love into Macedonia. Greece, and saw the manner in which the churches were planted at Phillippi, at Thessalonica, at Berea, at Athens and Corinth, on the European side of the Aegean sea.

Still we have submitted but a skeleton of the church history. We have noticed a small part of the work, of Peter, the chief laborer amongst the Jews, and traced a part of the travels of Paul, and pointed out, possibly with sufficient clearness, the manner in which churches of Jesus Christ, came into existence by the preaching of the Gospel. While we have incidentally alluded to some of the organic work of the churches, we have carefully examined no department of labor.

We deem it proper in the prosecution of our work, to look at the teaching of the Spirit on all practical questions, and especially, at the upbuilding or the edification of the churches.

In the present volume, we are under promise, to take at least,

a bird's eye view, of the history of the church to the close of the first century. To accomplish this labor, it will be necessary, to divide the history into two periods.

1. The primitive age of the church, or the church in its childhood period, must be examined.

2. The church in its unity and full grown manhood period, must have attention.

In stating in advance, the course we expect to pursue, we very respectfully suggest that, we would be much pleased for our friends to deal candidly with us, and aid us all in their power, We do not expect to find a denominational organization, or one modeled as Rome or any of her daughters. We think the Scriptures are perfectly clear with regard, to the origin of the infant church—that the days of her childhood, continued through the age of miracles. We are also, very well satisfied, through the teaching of the Good Spirit, and the Apostolic developments, all the saints came to the unity of the faith, to the knowledge of a perfect manhood in Christ Jesus, and from that time to the present,

There has been but one God, the Father of us all,
One Lord Jesus Christ—one law giver,
One Faith—for all saints,
One Baptism, to become members of Christ,
One body—the Church—the pillar and support of the truth,
One Spirit—one intelligent witness to all christians,
One hope—the anchor of the soul, sure and steadfast.

We also rejoice in the conviction, that the salvation of our race, depends upon the successful co-operation of the church.

"WEEP NOT FOR ME."

Was the injunction of the Savior while toiling up the hill of Calvary, burdened with the heavy cross on which he was to be murdered. If there had never been cause to call forth all the sympathy of his Disciples, it would seem, there was, reason for it at that sad hour. He was followed by a great company of people and the women were bewailing and lamenting him. He turned to them and said, "Daughters of Jerusalem, weep not for me, weep for yourselves." He had wept for men and women in

circumstances of far less bitterness—had in their bereavements, mingled his tears with theirs, although he quickly turned their sorrow, to the liveliest joy, by calling upon their dead to rise up, and come forth from the gloomy portals of the grave.

How must their hearts have bled afresh, at his wish to save them from sorrow on his account. He told them to weep for themselves—for the troubles that were coming upon them—troubles so great, they would beg the mountains to fall upon them and the hills to cover them. He looked forward to their future, when the present was so full of anguish to him. He must have known all the horrors he was about to endure—that the soldiers would crush a crown of thorns upon his brow and having clothed him in a gorgeous robe, would mockingly deride him, —that in rage and scorn they would say, "His blood be upon us and our children"—would scream "crucify him, crucify him"—would brutally strike him in the face and scourge him. In this storm of human passion, roused from its depths by the dark spirit of hell, he was calm, and tried to lessen the anxiety of his friends. "Do not weep for me" was his injunction to the women whose hearts must have been almost bursting with grief. He showed his deep tenderness, not only to his friends, but also to his enemies In this scene of agony, he was preparing blessings for those who were most loudly clamoring for his blood. He knew many would mourn the day they pierced him—would ask what they should do to free themselves from the consequences of their crime—would become his Disciples and would even die to prove their faith in his name. For man, the Savior lived, taught and did many wondrous works, for him he wept, prayed and drank the bitter cup of sorrow, but although he did so much for human beings, he told his friends not to weep for him. With his dying breath, he spoke peace and pardon to the furious beings raging round the cross, and they soon came with broken, submissive hearts, trusting to his mercy as their only hope in life and death.

The love of Christ should draw tears of deep tenderness from men and women, and must, I think, if tears are known in Heaven, have made angels weep.

C. F.

THE THIEF ON THE CROSS.

In a conversation relative to this celebrated person, a lady remarked, there was but one example given in the Bible, of repentance just before death. She thought this was mentioned, that persons in their last sufferings might not despair, and that those in health should not presume.

I cannot help thinking that this thief on the cross, has done more mischief in the world, than any poor miserable thief that ever lived or died. He has done more to steal away the common sense of men, than ever he did to steal away their worldly goods. He has made them think that he went to Heaven without obeying the first command of God, merely because he said, "Lord, remember me when thou comest into thy kingdom." What was it this thief wanted? What did he ask for? He knew nothing of Heaven. Christ brought life and immortality to light in the Gospel, but his own disciples did not understand this, until after his resurrection. How could this person acquire a knowledge of things that had been "hidden from the wise and prudent?" He did not ask so rich a boon, as a home in the skies. He was higher up than he wished to be, and all he asked, was the privilege of getting down. He would have been perfectly satisfied with this earth, had he been suffered, still, to roam it over, and to steal on. Matthew says, "They that passed by reviled the Savior; wagging their heads, saying, If thou be the Son of God, come down from the cross. The thieves also, which were crucified with him, cast the same in his teeth." Mark says, they that were crucified with him, reviled him." Luke relates a change in the mind of one of these thieves, while on the cross. At first, he reviled but afterwards, said, "This man has done nothing amiss." He made the request, "Lord, or Sir, remember me when thou comest into thy kingdom." The inscription on the cross was, "This is Jesus the King of the Jews." No doubt, the thief had heard of the wonders performed by him. He thought him a King, and that he would come down from thecross,as he was mockingly told by his persecutors to do. The other thief said, "If thou be Christ, save thyself and us," in other words, come down from this cross and take us down. That was what both of them wanted. The first was more respectful, and made his request in a different manner. The Lord answered, "To-day, thou shalt be with me in Paradise."

I shall not come down from the cross, but will remain here, till death releases me. You need have no hope of getting down yourself, for, to-day, you will be with me in the state of the dead —Hadees. There is no escape for you. I do not suppose any one thinks the word, Paradise, as used here, means Heaven. Jesus said to Mary, after his resurrection, Touch me not, I have not ascended to my Father. He staid on earth forty days, and then ascended to Heaven. He staid to teach his disciples, that they might tell to all nations the "wondrous story of the cross." "He opened their understanding that they might understand the scriptures." Luke says, "He was seen of them forty days," speaking of the things pertaining to the kingdom of God. If so much teaching was needed by his disciples, with whom he had associated for three years, it is not probable the thief had intelligence concerning the same matters. There is a reference in the first Psalm relative to the state of the Savior after death. "Thou wilt not leave my soul in hell, or suffer thy Holy One to see corruption." Here, Paradise and Hell, mean the same place. I remember, long years ago, when I recited the creed and collects of the Episcopal prayer book to my mother, one expression was, "He descended into hell."

I quote from memory. Persons now think, if the thief was saved without obeying any of the commands of God, they can be saved in the same manner. The other day, I saw it questioned, Why do people wish to be saved like a thief, when they can be saved like honest men? I thought it a very sensible question. Why indeed, do they wish to be saved like this poor miserable thief, when they can be saved like clever men, who never stole anything in their lives? Had they been thieves, hanging on the cross the same day with the Savior, they would have received the same answer he did. Since the resurrection of Jesus—the command to sinners is, to believe in him with the heart—to repent of all sins and to be baptized for the pardon of them. This is God's law for the pardon of sinners. If any other has been given, it should be made known to the world. If no other can be found, it is the positive duty of all persons to receive and submit to it. The question should be with sincere persons, What wilt thou have me to do? Speak, Lord, for thy servant hears.

C. F.

LUNATIC ASYLUM AT GHEEL.

J. T. Holland, gives in Wood's Magazine, a very interesting account of the management of Lunatics at Gheel, a poor viliage in Flanders. It is inhabited by hard working, plain people, who have received all the insane sent to them, for hundreds of years. They are treated with the greatest kindness. Children, flowers, fields, and forests minister to the mind diseased, and out door nature heals what barred windows and doors cannot benefit. There is great care in the medical treatment. The head surgeon makes an examination of all new patients. They are distributed in families, under approved nurses, never more than two in a household. A new patient is received into one of these cottages with a kind of family festival. The children put on their Sunday dress and there is a feast, and decoration of flowers. Welcomed as a friend, caressed by the children, sympathized with by the heads of the house, the lunatic bows down with the family in prayer, sits in the same pew at church, helps in door or to out door work and soon becomes interested in the domestic affairs around him. He is strengthened and elevated by the trusts bestowed on him and by pleasant manner of living. The air is healthful and cheerfulness every where prevails. The patients are allowed full liberty to come and go, to sleep or walk, to work or ride but are prevented from injuring themselves. They are kept in their places; but not depressed by confinement, where they can think of their sufferings and injuries. They forget oftentimes, that they are diseased and under constant medical attendance. They take the greatest pleasure in attending to the children, in washing and dressing them, love to walk with them or have them in their arms.

Once, it is said, as the mother of a house sat at work with her babe on her knee, a maniac darted at her with a pair of shears. She rose up quickly, and presented the child as a shield. He retreated before the little one and sat down. She put the babe in his arms and left it screaming to his care. Having left the room and turned the key, she watched him as he tried to quiet the child, and did his best to please it. Oftentimes, the entrance of a playful child, restores peace to the troubled soul and prevents the return of the paroxysm. The patients are taught trades. Scythes; sickles and other tools are entrusted to them, and the business of gardeners, carpenters, coblers. tailors, assists in their cure. The attendants are well trained and all act under medical direction.

Confinement is not wholy relinquished, but is resorted to, only when absolutely necessary. The number of patients is generally eight hundred, sometimes upwards of one thousand. There are six hundred houses that receive them, divided into six sections, under six guards, who are obliged to see every patient daily, in every house, and report to the head physician. Gheel, and its vicinity extends over an area of twelve miles, and the patients are distrtbuted over the whole space. They form strong attachments to those so kind to them, and many are annually sent home cured. It is said that Balzac, the novelist found a man unjustly confined in an Asylum. He made great efforts to procure his release, and succeeded. He invited him to his house on the day of his discharge, but could not persuade him to go. He asked the reason and at last extorted from him, that it was impossible for him to appear except at night, because he was the moon.

The novelist had all his trouble for nothing. But to return to Gheel—the annual expense of patients varies from two hundred, to two thousand francs.

C. F.

"THE LORD TURNED AND LOOKED UPON PETER."

Peter had been cursing and swearing, because several persons had publicly declared he belonged to the Man who was standing his trial as an imposter. After this guilty excitement, the Lord turned and fixed his eyes upon Peter. Not a word was said, but the gentle, suffering glance, called back some memories to the mind of his disciple, and he went out and wept bitterly. What reason had Peter thus to reproach himself? He had been most forward in expressing his love for the Lord. When some of the disciples went away and walked no more with Jesus, Peter had said, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou at Christ, the Son of the living God. He had said, "I am ready to go with thee to prison and to death. Though all men should be offended because of thee, yet will I never be offended. If I should die with thee, yet will I not deny thee. Why cannot I follow thee now? I will lay down my life for thy sake." When Jesus told him, if he did not wash his feet, he would have no part with him, Peter exclaim-

ed, not my feet only, but also my hands and my head. The Lord knew his disciple better than he knew himself, and after all these expressions of affection, which no doubt came from the bottom of his heart, he said to him, Peter, will you lay down your life for my sake? I tell you, the cock will not crow twice, before you deny me three times. This, no doubt, seemed very incredible to Peter. The thought he loved his Lord so sincerely, he would cling to him in life and death. When Jesus expected to be seized by his murderers and was in great distress, he said to Peter, Tarry here and watch with me while I go and pray yonder. No doubt he felt the need of communion with his Father, to stregthen him for the great agony he must endure. He gave way to his sorrow and breathed out the prayer, "Father if it possible, let this cup pass from me." Iut in decp submission, he added, "Not my will, but thine be done."

Peter tarried, but when the Savior returned he found him asleep, and said, Peter, do you sleep? Cannot you watch an hour with me? He seemed to expect Peter to watch—as much as to say, You express great love, I thought you would keep awake with me in my sorrow. Soon, a crowd of excited men came to arrest Jesus. They took him to the High Priest's house and all the disciples forsook him and fled. We would have expected Peter to keep close to him, but he followed him afar off. After a time he entered the hall, and sat by the fire to warm himself. Here he met the trial he had not strength to resist. A girl said to him, "You were with Jesus of Nazareth." He denied before them all, "I do not know what you are saying." Soon, another girl said, "This fellow was with Jesus of Nazareth." He declared with an oath, "I do not know the man." After this, they who stood by, said "Surely you are one of them, for your speech betrays you. He began to curse and to swear, "I know not this man of whom you speak." Then it was, the Lord turned and looked sadly upon Peter. The gaze of grief and compassion must have filled him with the deepest remorse, as Jesus stood with the crown of thorns upon his sacred brow—the purple robe thrown in mockery around him, the multitude deriding and spitting upon him—the Officer, and the servants striking him with their hands, How could he look upon the Lord in his anguish without weeping bitterly that his prediction had been verified, and he had denied him—denied him before them all. The denial took place in the house of the high priest. In Pilate's judgment Hall, Jesus

was condemned to be whipped. Do we realize that the Son of God was put to grief so bitter, for our sake? Can we see him despised and rejected of men, a mourner all his life, and so great a sufferer at the last, without our hearts being filled with the tenderest gratitude? Oh, Savior, may our love to thee be more devoted and earnest, the more we learn of thy goodness to the children of men. After Jesus was taken to Pilate, we lose sight of Peter, till we find him at the Sepulchre wondering at the things which had come to pass.

We often think if we had been in Peters place, we would never have denied the Lord. But do we not put him to shame by our indifference—our forgetfulness of his love to us—our forgetfulness of his sufferings? We need to obey the command to Peter, "Watch and pray lest you enter into temptation." If the Lord turns and looks upon us, he does not find us engaged as earnestly in his service as those should be, for whom he bore so great suffering. Some, he looks upon, have left, and walk no more with him; some, do not remember their duty to lead others to his feet; but it is a cause of rejoicing he has earnest friends in this world of sin, who devote their lives to his service. They remember his love and love him in return. If like Peter, they sleep, when the Lord tells them to watch, they soon arouse and turn from their sloth, and like him, use all their energies to do their duty more actively. Peter committed faults after he proclaimed a Savior, slain for the sins of the world, but his love for his Lord prevailed, and he suffered death for his sake, as he had said he would do. It is related, he was crucified and begged to be fastened to the cross with his head downward, because the pain would be greater than his Savior endured.

C. F.

TO DAY,

We are in health and strength. We cannot realize that death may be any where near us. We are not surprised to hear that a friend or acquaintance at a distance, has left the world, and the words of the poet are constantly verified, "All men think all men mortal but themselves." We cannot, in health, realize, that our

life is only a mist—a breath, that to day, may pass from earth and be forgotten. It is hard for the young to believe, that to day, may determine thair fate forever.

The thought of a day has changed the whole direction of many lives. Persons have determined, I will this day, by God's help, turn from sin, and devote all my life to the service of heaven. Others have, on a certain day, yielded to temptation, and from that time, have gone the downward road to ruin. Oh! the priceless value of to day. Would that young and old could feel the importance of improvement and preparation for that world, to which to day, is bearing them.

To day, it should be our study, so to act, that our remembrance of its hours, may be pieasant. How often we look back with sadness and feel "On such a day, I did not cultivate a christian spirit. I did not act as becomes a follower of Christ." In the quiet, solemn night, such thoughts are not calculated to give comfort—do not fill the mind with peace or pleasure. When persons are devoted to this world only, they cannot help reflecting on the acts of to day, of yesterday, and deriving either pleasure or pain from svch reflections. A very earnest writer speaks of this, and says, "Oh! the dark days of vanity, while here, how tasteless, and how terrible when gone, Gone, they n'e'r go. When past, they haunt us. The spirit walks of every day deceased, and smiles an angel, or fury frowns. We claim to day. The past does not belong to us. Its events remain. They have formed our character for good or evil. Time speaks of its own importance. Night, may be compared to death—day, to life. "Each night, we die, each morn, are born anew." Each day a life, and shall we kill a day? We may kill time, but if we value it so little, we may pray for a moment, when millions cannot buy it.

To day, then, is our time of duty—and of trial, whether or not, we will perform it. It is the time to lay up treasure in Heaven—the time to watch and pray—to gain the love of the Father and of his Son, who died for the world in its sin and suffering—and who calls all to come to him and live. To day, will not always last, and this offer will not always be made. The uncertainty of what may happen to day, should make us thoughtful. I look round and see what has taken place, in the last few days in a very small circle.

A family of children who have rejoiced in the love of a devoted father—a father who has toiled that they may enjoy all the com-

forts and luxuries of life—the advantages of education, of society, of travel—these broken hearted children have been suddenly called around his bed to see him pass away and leave them orphans.

Their mother, four years ago, left them weeping bitterly for the loss of her gentle care—her love, so tender and devoted. Now, they are lonely indeed. If there were not a loving Father above, who looks upon them with great pity, and who promises to care for the orphan, what would they do? May they with the devoted wife, turn in their deep affliction to this heavenly parent, and determine, "Though he slay me, yet will I trust him." Many have seen a notice, of an explosion of powder by which Mr. N. Harsh, of New York, formerly our near neighbor, and his three sons were greatly injured. His sufferings were terminated by death on the 18th of July. This is not the only case I can call up to day. A sweet, bright looking girl, Miss Mary Eliza Coleman, the daughter of an old friend, called a few months ago, to say, she wished to become a pupil in our school. I looked at her pleasant face and thought, "She will be useful id the the world, after I am laid to rest." She was gentle and affectionate in manner—gained the love of teachers and school mates.

No doubt she looked forward to long life and happiness. Her friends were around her—she had all that renders youth bright and joyous, and was making efforts to become a good scholar. To day, after much suffering, her hands are folded over her pulse less heart. Pale flowers have shed their fragrance round the cold, shrouded face, and she has been tenderly borne to her last home, there to rest, till the archangel's trump shall sound. Oh life! Oh death! Many and solemn are thy lessons to the frail children of To Day. May the friends and schoolmates of this dear young girl, be led to turn their thoughts to the world to which she has journeyed. May they trust her God and engage in his service while it is called To Day.

C. F.

SPIRITUALISM.

Beecher says, "If the trash which is said to come from the spirits of the dead, really has the origin attributed to it, I can only account for it, by supposing, that as, we are taking up the

floor of an upper story, we get more dust and plaster than any thing else, so either is a preliminary work going on in the spirit world, which is accompanied by the tearing down of an immense amount of trash, by and bye to be followed by something better. I do not hesitate to say, in respect to this mass of rubbish of latter, spiritual revelations, that when I take it for a revelation of *truth* from above, I shall sit down and be a *dirt-eater.* The idea of its being divine is revolting to every moral feeling—to our sense of honor—to all the nobler aspirations of the soul."

DELAY IN THE PUBLICATION OF THE RELIGIOUS HISTORIAN.

THE Cholera Scourge which has so sorely afflicted our city and country, has prevented the prompt publication of our paper. We trust that, there will be no other cause of delay.

We never published a work, which has been so anxiously read by the brethren, and by men without; and we see no reasan to doubt success. We feel that it is due our readers as well as to ourself to make these statements.

Back Numbers can still be furnished subscribers for 1872 and 1873. T. F.

THERE is a general impression that, the seasons are becoming colder, and some say, the earth is fast losing its heat. The idea of people freezing in April, in any part of the United States, strikes all with astonishment. We are too apt to flatter ourselves with security, when death walks in secret. We know not what a day may bring forth.

Brother J. M. Porch, of Ashley Mills, Ind., says, "At my meetings recently, I have had sixteen baptisms, besides other additions."

Bro. J. C. Matthews of Donelton, Hunt Co., Texas, is laboring in word and doctrine, and reports favorably, in reference to the promptness of the Churches in keeping the ordinances.